

The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life." Gen. III. 24.

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We would particularly urge the readers of THE FLAMING SWORD to carefully peruse our literature, advertised on page 4, (a list to which we will soon make extensive additions,) as it concisely and comprehensively explains some of our fundamental doctrines, which, unless one has been an early subscriber, are liable to be gathered only fragmentarily from a simple reading of our paper.

The College of Life, Church Triumphant and Society Arch-Triumphant, the three departments of the KORESHIAN SYSTEM, have their central office at No. 2 & 4 College Place, Cor. Cottage Grove Ave.

THE SOCIETY ARCH-TRIUMPHANT meets every Tuesday at 7:30 p. m. These meetings are free to all except the first Tuesday in each month which is devoted to the transaction of private business. None are admitted to this Assembly but members of the Second Court.

The Sunday services of the Church Triumphant will be held regularly in the parlors of the College of Life, No. 2 College Place, at 7:30 P. M. All are cordially invited.

UNREST.

The above word describes the present condition of humanity better than any other word in the English language. The spirit of unrest (dissatisfaction) permeates every phase of life, whether social, political, religious or economic. Old established creeds that have been considered firm and unyielding as the rock-bound hills are being shaken to their very foundations. It is not an uncommon thing to hear of the revision of creeds in conformity to the demand, nearly always on the part of the people, for more advanced thoughts on vital and important questions which old dogmas fail to satisfy.

In politics the same unrest is to be found. Distrust of old parties, resulting from their failure to fulfil promises made to the people who put them in power and sustained them, oftentimes against their better judgment, together with the growing conviction that something must soon be done to relieve the oppressed condition of the wage-earner, will either eventuate in the establishment of a more equitable adjustment of affairs or else there will come an upheaval terrible to contemplate and more terrible still to witness.

Is there any escape from the impending conflict that seems nearing us with rapid strides? The very fact that the human soul has within it such intense craving for something, which no system of religion or politics, so far, has had the power to satisfy, is evidence that somewhere there is to be found a system which contains the solution of the social as well as the financial problem, having for its foundation a bond of religious obligation sanctioned by Jesus, the Christ of God. It is in the order of law and the purpose of a righteous God to unfold to his people a plan for their salvation, and raise up a Leader, another Moses, to lead them out of the wilderness—the present darkened condition of humanity.

"Seek and ye shall find!"—E. B.

"JACOB HAVE I LOVED, BUT ESAU HAVE I HATED."

Jacob and Esau were the children of Isaac by Rebekah, the daughter of Bethuel. Abraham had a brother dwelling in the land of Chaldee, whose name was Nahor. Milcah was his wife, and the mother of Bethuel, the father of Rebekah. Rebekah was a Chaldee, daughter of the land of robbers, while Isaac was of the land of Canaan.

Jacob and Esau were the children of a cross between the principles represented by these two lands, which, though having different origins, were yet gestated in, and born from the same womb. As the processes of gestation progressed it became evident that diverse powers and tendencies of national development were fostering, and the diversity was so intense and diametrical that the evidences of conflict became apparent while yet the children were both outwardly unconscious of their respective destinies. "Two nations," it was said of them, "are struggling in thy womb."

While the two children of Isaac, Jacob and Esau, were the heads of two distinct ethnic processions, two lines of racial transmission easily traced through succeeding generations of men, they were also typical of a final struggle to culminate as the confirmation of the law of the "survival of the fittest," when the grand cycle of the zodiacal year shall close its orbital circuit, and there shall be established the kingdom of righteousness as the consummation of human hope and seal of destiny.

Jacob was the progenitor of the Jewish race, and Esau the founder of the Idumean kingdom, and progenitor of that branch of Isaac which gave character to the Persian Empire.

If you were to ask me the occasion of the diversity of character and natural tendency of the children of a common parentage and matrix, to contend as instanced in the struggles of the children in question, my answer would be, "They were the offspring of a cross between two types of blood, perhaps one of them with a fixed or retrogressive determination, the other inherently of a progressive character, and that the very law of progress demanded the infiltration by the one, and the blending of the two types." The cross in which the conflict waged would result in that final composite unity of inheritance and birthright insuring immunity from that destructive principle, the transmission of organic life, and preclusion of power to propagate, denominated the mule or eunuch.

Esoterically, if not in an exoteric sense, the Medo-Persian Empire was the type of the cross. The Parsee was the Pegasus or winged horse of Parnassus, and Apollo, the sun god, was his rider. The Median was the ass, and Cyrus, King of Persia, and therefore his kingdom, was the product of the cross, hence the mule.

The oracle at Delphi must have well comprehended this great law and principle of the stultification of propagative force in those particular blendings of energy in which the two elements, masculine and feminine, became so unified as to comprise the plenum of the pneumatic and psychic compositum of neutrality, for when he was consulted by Croesus, the king of Lydia, as to the perpetuity of the Lydian kingdom the oracle answered him as follows: "Whene'er a mule shall mount upon the Median throne, then, and not till then, shall great Croesus fear to lose his own."

The king of Lydia thus assured, believing that a mule could never mount the throne of Media, crossed the Halys and engaged the Medo-Persian in battle, and the Lydian Empire was overthrown. Generations before this the posterity of Joseph had been absorbed by the Median, Assyrian, and Persian powers, and Cyrus was therefore the product of the blending of the Indumean—Esau's posterity—and the descent of Isaac

through the posterity of Joseph. Thus was he the culmination, in one cyclic degree, of a cross between the Gentile or Pagan and the Israelite, a cross resulting in that blending called the mule; the cross of God through his chosen people, Israel, in their amalgamation with the Paganism of Assur.

The principle of the cross is one which marks the career of every creative type. The only law furnishing a hope for an advancement from stagnant to progressive stages of development, is that in which the fixed type is infiltrated with the regenerative energy of the progressive aspiration. An application of this law was made in the union of Judah, the Hebrew, in adultery with Tamar, the Gentile or Pagan, resulting also in the generation of two children, one of whom was made the channel of the genealogy of Christ the Lord. "This breach be upon thee," said the attendant of *accouchement*, referring to the dual manifestation and earnest of contention exhibited in these heads of contesting energies.

Generation after generation continues the crucial process, and nation succeeding nation marks the stages of evolution as they hasten through the spirals of transmutatory and variable metamorphosis.

No more wonderful exhibition of the power of racial modification can well be conceived than that in which the spirit and power of Judaism became transubstantiated in its infiltration into the posterity of Joseph, from the spirit of the Hebrew life to that of the Teutonic blood, and especially as now exhibited in the Anglo-Saxon branch of the Germanic family of nations.

The absorption of the spirit and personality of the Christian life by the Latin power, the cross of the Christ through the amalgamation of Christianity with Pagan Rome, made it possible for the aggressive barbarism of the Germanic hordes to intermingle their spirit by conflict of arms with their Latin antagonists.

The interblending and transformation of racial spirit through the conflict of antagonism is as influential, in the modification of quality, as union by affiliation. It is only another mode of transusing elements and changing characteristics.

The crucifixion of the Lord, the Christ of God, on Calvary was but a figure of the consummate interdiffusion of racial quality and substantial commingling, from which shall be wrought the final fruit of the Tree of Lives, and the Roman ecclesiastical and secular trunk—the branches of which, the Protestant churches, extend to the very gates of the kingdom of righteousness—comprises the tree or wood of the knowledge of good and evil, and embraces the matrix gendering both to life and to death.

Catholicism came into the world as the product of the cross or amalgamation of Christianity with Pagan Rome. Dispute it who may, the mausoleum of its greatness, fostered in luxury, with the garments of royalty and emblems of her dominion and earthly glory dyed in the blood of martyrs, contends for the verity. Rome has waded through the blood of innocence, the gore of saints has deluged the earth at her instigation and through her ferocity, and the branches put forth from Pagan-Christian amalgamation and adultery, the daughters of the great harlot, have not been backward in their accusations of their mother's treachery and infidelity to her first espousal.

Protestantism has hurled her imprecations, and the Roman hierarchy has tottered beneath the anathema till not a vestige of secular dominion and authority remains to tell the story of a once mighty kingdom. From the great shepherd of the Roman flock to the humblest priest none have escaped the curses of the tongue, pen, and sword of Protestant hatred.

The Roman trunk of a once mighty tree had its root in adultery. Its foundations were established and rooted in the concept and dogma of

a three-headed God, and upon this heresy has been reared the towering monument, the gigantic monarch of the forest, whose lifeless trunk contains the history of an evanescent dominion.

Was that tree, towering from the root—*confession of a three-headed God*—false and evil if its germ of life was right? If the Roman Catholic tree was wrong it was so because its central doctrine was heretical; this is the doctrine of the trinity, or tri-personality of the Godhead. Protestantism proceeded from the same germ, and the doctrine of a three-headed God is as vital to Protestantism as to Catholicism, and this central dogma has been the thrift of the Protestant churches.

If Catholicism, growing from the trinitarian root, is accursed, are not the branches of the same trunk, vitalized by the same central fountain-head, equally accursed?

Koreshanity, with a religious doctrine centered in the unity of the Godhead in the person of the God-man, comprising the fullness of the Godhead bodily, and embracing the triune attribute of Fatherhood, Motherhood and Sonship, confronts Protestantism. It is as pronounced against its heresies of doctrine and life as the Protestant Church has ever been against the Roman harlot. Harlot daughters of a prostituted mother are as open to condemnation, their doctrines are as polluted, and their lives as antichristian as the mother whence they sprang, and the war will wage till controversy ends in triumph, and till the song of victory resounds the triumphal arch, and till no more shall be heard the wail of inhumanity to man.

The great ecclesiastical womb of amalgamation has brought the cycles of time down to the age of fruition, and Armageddon mobilizes for the culminating battle. Two nations are struggling in the womb of twelve hundred centuries, and the cry is heard, "Which of these is fittest to survive?"

The one, not the first one perhaps, to show the hand promising deliverance, claims for its parentage the Son of God, and for its birthright everlasting dominion as kings and priests unto the Eternal, fruitage of the Tree of Lives, and for domain, the kingdom of righteousness, the Christ, the bond of organic unity. The other would establish its prestige of national existence upon the foundation of individual belief, predicated upon ten thousand assumed premises of social conviction without either religious or moral obligation. Religion is the bond of obligation by which every age is ushered. It is the point of the *conatus* of momentum which begins anew the creative purpose, and impels the progress of human aspiration towards that destiny of promise, vouched to us by the sure word of prophecy, confirmed in every cycle by the incarnation of Deity.

By the resurrection of the dead, re-incarnation, the final return of man to the veil of the temple, which is to say the immortal flesh, the flesh of Christ by which we are renewed to life eternal, we shall inherit incorruption. Through our obedience to the great command, "Thou shalt love thy God with all thy heart, and thy neighbor as thyself," we may arise into the glories of the sons of God. The Great Eternal and his kingdom will be committed into our hand, and we shall forever reign with Him.

Watch, for the hour of temptation draweth nigh!

There is but one way to prove a proposition, and that is to practically demonstrate it. One supreme postulate of Koreshanity is this; namely, the principle of love to the neighbor can be practically fulfilled in this world. If this were not true, and the purpose of God was not to be wrought in practical demonstration, the Lord's prayer would never have been indited, and the disciples would never have been taught to pray, "Thy kingdom come; thy will be done in earth, as it is in heaven."

EXTIRPATION OF THE CONARIUM.

There are two cerebral centers or poles of the brain, marking the limits of its longitudinal axis, that together comprise the measure of the base and cone of the inner court of the temple of life. They are respectively the glandula vita or pituitary body, and the pineal gland or conarium.

The glandula vita, or vital gland, occupies a position at the very base of the encephalic mass, at about the middle of its latero-longitudinal section. It is safely ensconced within a cavity, formed in the superior surface of the sphenoid bone, called the *sella turcica* (Turkish saddle.)

A careful observation of the processes of the inception of a new life reveals the fact that at that center of activity where the nucleus of reproduction first formulates, the point of the union of the germ and sperm, radiate and converge the efferent and afferent forms, essences, and energies of the structural and functional organism.

The structure called the glandula vita is the point at which the entire fabric has its origin, and whence all the forces, essences, and fluids find their meeting place and source of distribution. It therefore must and does necessarily comprise and embrace the properties of form and function which constitute it the germinal beginning, and therefore ovum (egg) of reproduction; and, as pertaining to the present or existent form, its continual altar of structural-functional preservation. Here it is that the spirit, which energizes and fans the flame of cerebrospinal and organic motion, generates; here is where the lamp of life elaborates, in subtle distillation, the oils of baptismal fragrance, perfuming atmospheres made balmy for the respirations of mind and form; here the central will, unregenerate, immolates to the shrine of moloch, vitiate the hidden manna, and desecrates the sanctuary, or, regenerate, renders holy, through willing obedience and sacrifice, the pabulum of immortality.

The glandula vita, as its name implies, is the vital center and beginning of life. It is consequently the nexus and terminus of conjunction, and southern pole of the longitudinal axis of the encephalon. It is intensely feminine, and therefore the inceptive center and birthplace of the organic fabric. It is the receptacle of the cerebral fluids, distilled from the *choroid plexus* into the ventricles, and thence conducted through the infundibulum or funnel where, by a process of inspissation, the solids of the body are precipitated and the subtle spiritual energies of motion are refined and elaborated.

The pituitary gland elaborates and supplies the corpuscle of nutrition to the lymphatic system, the perpetual menstruum of reformulative blood to the venous, the spiritual energy which imparts the first motions of pulsation and respiration to the *tortorial herophilus*, and also holds in solution the substances solidified through deposition into bone, muscle, and tissue of construction. It is the point of impact and resistance to the projectile system where the flame of alchemic action enkindles, and the alembic of condensation contributes to the modifications and perpetuity of organic form.

It must be concluded that the glandula vita holds at once a position of vast importance as the organizer and distributor of the supplies of formative life, and yet, while thus important as the center of the gestative energies, it is utterly destitute of power to perform till vitalized from the functional capacity of the opposite and coordinating pole and partner of dominion. If the pituitary body is of vast importance, its partner in creative force is co-equally so, and worthy of, and demands a consociate analysis and consideration.

The pineal gland, or as it is often called, the conarium, is literally the heart of stone. It is the center of

the deposition of, principally, the carbonate or diamond of solidification. It is the terminus of the subtle elaboration which deposits the renal calculus, preparatory to its ejection into the aqueduct of Sylvius, the great alchemical retort where the solution of continuity first prepares the essence of the osseous structure or framework of the temple. As the glandula vita is the inceptive center and generator, the conarium or pineal gland is the vitalizer or impregnator and its counterpart of life.

The pineal gland is situated immediately over the posterior foramen, the opening which discharges the spirituous essence posteriorly from the two lateral ventricles into the aqueduct. In the respirations of the cerebrum, and fibrillous contractions engendered, the *crura pinealis* shorten the gland, drawing it forward into the meatus called the posterior foramen, and it thus acts as a plug, and at the same time it discharges its secretion into the aqueduct. It therefore, by an alternate incrementation and excrementation, provides a perpetual succession of discharges into the retort of Sylvius for dissolution, and thus is perpetually the way of life, and thus is the fabric of mortality persistently engendered.

I WILL REMOVE YOUR HEART OF STONE
AND WILL GIVE YOU A HEART OF FLESH.

This promise and prediction will be anatomically and physiologically fulfilled when the pineal gland, by a final action of the fibril and glandular construction, shall have intensified the conarium into a zone of resistance, and shall have revulsed and revolutionized the circuits of vascular fluxion.

The final transformation of the heart—by which the degenerate or dying man, the man formulated as a corruptible organism, is changed to the regenerate or immortal one, and the heart made flesh—is the anatomical extirpation of the pineal gland by mental tension, its conversion into the zone or circle and base of the cone, having for its apex the glandula vita. The glandula vita is thus made the self-vivifying and virginal center of reconstruction.

CHAOS AND COSMOS.

We live in a chaos instead of a cosmos, and while this industrial anarchy continues we shall have the extremes of undeserved wealth and undeserved poverty which mark our modern civilization. But while these extremes are the signs of the chaos, the scum on its surface, no changes imposing material order from without will create a cosmos. A cosmos evolves by the might of a vivifying spirit, which bodies itself forth into a material order; and the social cosmos cannot come to manifestation till the spirit of human brotherhood expresses itself on the objective plane.—*Annie Besant, in Once a Week.*

The chaos always comes before the cosmos. It is the beginning in which God creates the heavens and the earth, and the time of that beginning is a time of chaos, of *tohu and tohu*—emptiness and confusion—as at present.

That "vivifying spirit," always, at the time of a new creation, embodies itself in a new, outward, material personality—"becomes flesh and dwells among us"—and when it goes away it goes away by being converted, body, soul and spirit, to Holy Spirit or Holy Ghost, and enters the humanity.

The process of evolution is always the process of evolving from a seed which has been involved as the *finale* of a previous evolution. Seed-time and harvest are the two great facts of creation, marking its beginning and its end, and we are told in the Bible that these shall never end, or fail. Harvest is always a time of destruction and chaos of the previous growth, or creation, and a gathering of its involved product or seed. Jesus was the involved product of the Jewish Tree of Lives that ripened at the end of the Jewish age. The time of his appearing was a time of chaos and destruction of the former creation, like the present. The express declaration with regard to him was that he was the Logos, the Son of man, the Son of God, the Divine seed.

As the seed sown by His translation, or theocrasis, he became the Creator of everything of the Christian age, and "without Him nothing was made which was made." Since He was the Divine seed, and was planted in the sinful humanity, the new creation was a development or growth from seed. Seed is not simply spirit, but body containing spirit. If seed is body and spirit then the involved product, the harvest, must be body containing spirit. If the creator of the former cosmos, or order,—Church and State, heavens and earth—was a personality (a man, composed of body and spirit, in whom dwelt divinity) and we have come again to chaos, the destruction of the old cosmos, when there must be a new creation, a new cosmos, it must be caused as the new creation was eighteen hundred years ago, not simply by a new spirit, somehow self-generated in humanity; but by planting in the good soil, the garden of God, the prepared humanity, the ripened fruit, the involved seed of the Christian Tree of Lives.

As the ripened fruit, the involved seed of the Jewish tree, was a man—a God-man—in whom dwelt divinity, who, when sown, became the Creator of the new cosmos by the evolution and growth of seed, which seed he himself was, so the creator of the new cosmos now to be created, must be (when he "overcomes") a man—a God-man—the ripened, involved product of the Christian Tree of Lives.

When wheat, the typical vegetable growth, has been sown, and has died in order to produce a new creation, a new crop, in the end of its cycle, its harvest, we look, not for the spirit of the wheat, as the creator of a subsequent crop, but for the wheat itself, body and spirit, and without this there can be no succeeding crop.

The "spirit of human brotherhood," then, must first be polarized and focalized in a personality, a man, who is, as Jesus was, the Divine humanity—the Divine seed. This Divine seed, after it has "overcome," or been fully ripened, as Elijah was, must by theocrasis, or translation, be changed to Holy Spirit, the Comforter, and be inbreathed and appropriated as Jesus was, thus securing for the humanity who receive him a new, spiritual quickening, for a crop in the end of the succeeding age, and bringing to the harvest, the birth, the seed sown eighteen hundred years ago, and now ripening for the harvest which is at hand, which is the resurrection of the dead.

This last is the coming of the kingdom of righteousness for which Jesus taught us to pray, and for which a suffering, sinful world has been long waiting.—O. F. L.

CONCERNING THE IMPENDING CONFLICT.

Some curious and impressive warnings have recently been published by Charles A. E. Totten, who describes himself as "Professor of Military Science and Tactics in Sheffield School of Yale University." The author of these warnings is a Lieutenant in the Fourth Artillery, United States Army, and he has been detailed from the army to instruct the students in New Haven. "Never in the history of man," says Lieut. Totten, "stood Adam's posterity upon so ominous a threshold." We shall not examine the intricate calculations by which he has "weighed and measured" the "historico-prophetic chronology" of the Bible, but his conclusions may be indicated by the following extracts from a warning which he gave to the world last week:

"Once more I assert, with deep concern and fully conscious of every responsibility involved, that there are but eight years left to 'that'—i. e., 'to this generation'—and that this very year (April 9, 1891, to March 29, 1892) is the final one of 'grace,' of prayer and repentance; for the seven that follow it will be hurrying ones, and will be loaded with the beams of Jehovah's judgments. The year 1891 (March) is the 'end of the age' and the 'beginning of the millennium'—i. e., of the seventh or Sabbath thousand years. To the ordinary intellect this means 'the end of the world,' and in effect it will be literally that—by which I mean the end of man's haphazard, irresponsible methods and systems. The 'iron crown' will be knocked off of mortal brows, and with an 'iron rod' immortal hands will thenceforth direct such human affairs as shall survive the crisis. If this is not plain, God help the English understanding."

Lieut. Totten has perfect confidence in the accuracy of his calculations and the soundness of his conclusions. "I believe," he writes, with noticeable enthusiasm, "that I am there 'with both heels,' and I use the slang to fix the fact in modern ears." Being so firmly convinced of his discovery it was plainly his duty to "warn," as he says, "such as have wisdom enough to come in at the sound of the seven nearing 'thunders.'"—*Er.*

HYPOCRISY.

"The Words of His Mouth were Smoother than Butter, but War was in his Heart: his Words were Softer than Oil, yet were they Drawn Swords."

There is no trait of character that Jesus denounces more emphatically than that of hypocrisy. While admonishing his disciples to follow him in the path of righteousness, cautioning them to avoid the paths of those who work for the approval of men, who make broad their phylacteries and enlarge the borders of their garments, he pours out his just indignation against the false and profligate teachers, the blind leaders of the blind, who display their ostentatious devotion while their lives are full of deceit, rapacity and vice. With all this they even extenuated the greatest crime by their false casuistry, cleansing the outside of the cup, while within it reeked with the abomination of hell.

Never were more severe epithets employed, never more terrible denunciations uttered than those he heaped upon the head of the proud Pharisee. A consuming fire from the great heart of love, going forth in the authority of a stern judge from the meek Saviour of the world, "Woe unto you scribes, Pharisees, hypocrites!" was repeated over and over again, as he arraigned their vices before them in all their hideous corruption, likening them all "to whitened sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."

The teachings of Jesus were not alone for the day in which they were given but for all time. Never has the world been free from an opportunity for stern reproof.

Human nature is the same now as ever, and allows no favorable opportunity to pass when it can don the pharisaical robes and wield the same weapons of authority over the world, while the voice of denunciation rings as loudly throughout the land as it did in the temple of the Jews, "Woe unto you scribes, Pharisees, hypocrites!"

The terms hypocrisy and deceit are not generally used as synonyms. While hypocrisy is oftener used in the sense of feigning to be better than we really are, simulating an appearance of piety and virtue, a deceitful person not only assumes a false appearance but appears in the light of sincerity to delude by a pretense of good feeling those who trust in his profession of honesty and good will. In either case it is "fraud practicing falsehood under saintly show." It is the same abominable principle expressed in different guise.

In religious life there is much of this evil insinuating itself into the very warp and woof of our being. Unconsciously we view ourselves under deceptive lights and we imagine we can see perfections springing up into marvelous growths, for human conceit is unbounded.

At last we awaken to a knowledge that it is all an inconsistent chimera, a fancy allured by the deceitfulness of sin. It takes a keen vision to read the mysterious language of our own souls; it takes a keener conscience to discriminate between good and evil, for the tempter weaves a shimmering web into which our wandering thoughts are enticed till we are completely in the grasp of the subtle power, and are then led into forbidden paths.

We do not like to have the world a witness to our weakness, and it is so easy to dissemble. It is so easy to bow the head a little lower in seeming reverence, and to pray a little louder and longer than usual, for the devil will not forsake us in this hour, but will stand at our elbow and slyly prompt us when we are in the least danger of forgetting the role we are practicing.

In our intercourse with our fellow-men the spirit of deceit is ever in attendance, and unless pre-emptorily crushed out will soon become dominant.

"They speak vanity every one with his neighbor: with flattering lips, and with a double heart, do they speak."

If the prophet Jeremiah were in earth to-day would he not have as great a cause to lament over the "remnant," with an appearance of as much sorrow as he manifested when lamenting over the sins of the Jews?

We will repeat the words he then uttered and judge how many of them are applicable to us, for we cannot

profit by any lesson unless we apply it to our own condition.

"Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people! Oh that I had in the wilderness a lodging-place of way-faring men, that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men. And they bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth: for they proceed from evil to evil, and they know not me, saith the Lord.

"Take ye heed every one of his neighbor, and trust ye not in any brother: for every brother will utterly supplant, and every neighbor will walk with slanders. And they will deceive every one his neighbor, and will not speak the truth: they have taught their tongues to speak lies, and weary themselves to commit iniquity. Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the Lord.

"Therefore thus saith the Lord of hosts, Behold, I will melt them and try them; for how shall I do for the daughter of my people? Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbor with his mouth, but in heart he layeth his wait."

The tongue is an instrument of hypocrisy or deceit inasmuch as the sin of the tongue is one into which we most easily fall because it can so quickly express every feeling of the heart that is so marvelously in accordance with our unregenerate nature.

The word devil in the original, signified a traducer or slanderer. The first acquaintance the world had with the demon spirit was when in his self-introduction to the woman in Eden there was uttered a slanderous insinuation against the Almighty, implying that certain commands had been given in envy of his creature.

It is obvious that the tongue is also a vehicle for expressions of honesty and sincerity as well as deceit. "It is an instrument of good or evil." It is often "an arrow shot out," it speaketh deceit, it traduces. There is no faculty that it will not poison, violently agitating the will and affections, making the hands and feet "swift to shed blood."

"Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." It speaketh peaceably to the neighbor, when in the heart there is deceit. It takes the jewel of the soul, the character, and sullies it with foul, false and opprobrious words, with detracting and traducing words. It is impossible to stop the consequence even if we assiduously sift every atom and utterly refute the vile accusations, for years afterward the little seeds of slander will spring up and memory will be refreshed, though it may be vague and confused.

We must not however utterly lose our faith in all humanity. It is quite possible for some to be hypocrite and some to be honest and sincere. The discovery of deceit, where we least expect to find it, often startles us; but it is in this, as in everything else, if there are no counterfeits there can be no genuine articles.

There are those in earth who have fully approved themselves as the beloved in earth, destined for heaven, for the seal of the God of truth is in their foreheads, but it is not with such we are now dealing.

The consciousness of the deceit that lingers in our own souls calls us to critically examine ourselves, lest it shall be said unto us, "Thou hypocrite, first cast the beam out of thine own eye; and then thou shalt see clearly to cast out the mote out of thy brother's eye."

In no way can the sins we discover in ourselves be eradicated till we are willing to bring them out into full exposition to the rays of light. The great trouble lies in covering up our faults, cherishing and nourishing them in the darkness, because we are more afraid of the opinion of the world than we are of the God who sees our sins even amid the thick darkness.

Let us establish our own righteousness according to God's standard of righteousness. The only true ground to take in regard to our rule of conduct is to do all as in the immediate presence of God. If we wish to unveil our souls to our own most severe scrutiny, so that our neighbors

faults will be of small account to us as we view the blackness of our own, we can do so in the simple way of questioning ourselves after the standard by which we judge others.

Am I industrious from motives of ambition? Am I faithful to my calling from motives of pride? Am I patient and humble from a desire for fame? Do I avoid sin because I fear disgrace? Do I conceal anger in order to be thought gentle? Do I speak sweet words to my neighbor when my heart overflows with the bitterness of hatred, simply from motives of policy? Do I give alms to be praised of men? Do I boast of the strength of my virtues while I practice secret vice? Is my tongue as an arrow shot out to speak peaceably to my neighbor while in heart I lay his wait? Do I tread under foot the teachings of my Master, or vilify the blood of the Son of God, and despise the Holy Spirit? Alas! alas! the mirror reflects the hideous aspect of one life and as the confession is made millions of souls respond in anguish, "It is a reflection of my own life, also."

The radical remedy for all this is only in the cleansing fountain of the baptism of faith and love. If our hearts meet in Christ as the center, we must be united by the bonds of love. This will furnish no soil for the roots of deceit, neither will it baptize truth with the foul waters of hypocrisy.

We must be true to ourselves, ere we can be true to others or feel sincere affection for all that is good in others, while we gladly cover the palpable evil with the mantle of charity.

The spirit of deceit is the trail of the serpent and should be avoided lest the slime adheres to our garments.

We have been taught by so-called wise teachers to use policy in all we say or do. Shame! everlasting shame, be on such teachers who would make us two-fold more the children of hell than themselves, aiding and abetting Satan in his nefarious plan of destruction!

Right and wrong can never be inseparably linked together by any plan of the evil one, and policy, which is but another name for cunning managemnt, through a deceitful pretense whereby we can attain selfish ends, can never find a place in God's kingdom.

If we cannot act kindly by our neighbor, honestly, let us avoid him till we can. It is not consistent to give a kiss of pretended friendship or love, while the eye gives the wink of deceit. Rather let us wait and battle with our own rebellious hearts till we can meet people with sincere cordiality.

Never till we subdue ourselves to a condition in which love is paramount with a true courtesy born of that love, will we be able to do this honestly; but only in this way will we be able to have a respect for ourselves or for others. The feeling of natural respect through the medium of mutual love, carries with it a great deal of leniency, but deceit is a fatal parasite that destroys the germ of social esteem. It is falsehood; and charity itself, though tolerating slight errors and natural defects of temper, cannot tolerate a willful perversion of truth, whether by word or deed.

If the kingdom of heaven is within us, then something of that love for others that has no stain of deceit, should be enjoyed now. This is the language of true brotherhood. The time is near at hand when the veil of hypocrisy will drop off, and those who have lived for the good opinion of this world only, will stand exposed in all the shame and deformity of their true character. "Verily I say unto you they have their reward."

The most faithful and watchful will find matter for serious reflection that will incite them to pray earnestly for "the wisdom that is from above," that "is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."—*Micah.*

A million children working in the mines and shops of this country, and a million able-bodied men tramping over the country in search of employment! Puny children working all night with an overseer standing over them with a strap to keep them awake, while strong men are unable to find employment! Women! keeping death at bay with their needles sixteen hours per day, or worse still, compelled to find their bread in brothels or at the hand of a libertine! And in the face of all this the plutocratic anarchists howl that there is no need of political and social reform.—*Deadwood Independent.*

LEADERS IN REFORM WORK.

The world is fast nearing the point of its grand cycle when its universal societal reform will begin, and there is consequently now manifest in humanity premonitory attempts at reformation in every institution of society.

We have not only all the old phases of church-work with their home and foreign missions, educational, industrial and relief societies, etc., and the new branches constantly developing from these; but we also have altogether new institutions of reform, such as the Temperance Union, the White Cross Army in the line of moral reform; the Woman's Suffragists, the Woman's Alliance, the Citizens' and the Farmers' Alliances, the Socialists, Anarchists, and the various labor organizations, in the line of social and political reform; and numerous others of less note in other lines.

These efforts are peculiar to this period of the world's history; not so much in their purpose as in their universality and importance.

This is pre-eminently the age of reformation. Humanity begins to feel its quickening impulse, and the great cry goes up throughout the civilized world, "Reform!" which is the world's unconscious echo of its inner voice that is crying in the wilderness of sin-burdened and suffering humanity, "Prepare ye the way of the Lord! Make ready for His Kingdom in earth!"

These efforts which are being made in every direction are the preparation; but they alone can never accomplish the reformation. Darkness still broods on the minds of the people, and, although they have some glimmering as to their needs, they feel some of the pangs of spiritual and religious as well as of physical hunger and thirst, they are not yet enlightened as to the successful methods of supplying their needs.

The light, that the people need for their direction, is come into the world, but as yet it is being given to but few, because the mass of humanity is not quite ready to receive it. The Koreshan System, the wisdom of the ages, has come, by God's own Messenger, with adequate plans and methods of execution, and the power of the Almighty within it, to institute the true and grand reformation and restoration of man, and to establish the reign of peace and happiness that has been the prophecy of the ages, the prayer of humanity, the promise of the Saviour.

Though few have been prepared to receive this Messenger, many people are now fast approaching the end of their preparation through struggles and sufferings. Soon these doctrines will be put before the world and the edict will go forth, "Choose! God or mammon!"

Aye! and who will choose the new, the truth and turn from the old?

WILL THE LEADERS IN THE PRESENT OLD INSTITUTIONS BECOME LEADERS IN THE KORESHAN REFORMATION?

We may judge as to this, by considering the ways of man in the past in similar movements. How was the reformation of the Jewish Church by Christ treated by its chief priests and elders? How much support to the reformation of the Roman Catholic Church by Luther, Calvin and others, was afforded by the pope and bishops of that Church? How much assistance in renovating society by the abolition of slavery was rendered by slave-holders?

It is evident, that, in general, reform movements are not led by the head persons of the institutions that need renovating. It would be natural to suppose, that, when an institution had grown old and corrupt, the chief ones in charge of it would be the ones to want it renovated, repaired or rebuilt. But when we reflect that it is the degeneration, corruption and vitiation of the spiritual impulses of these same chief ones, from their original purity and vigor, that causes the corruption and falling away of their institutions, it is not strange that these old heads cannot institute reform in their own domains; nor is it strange that in their blindness they should not be able to see that renovation is needed, and should oppose it when undertaken by outside parties.

So Koreshanism does not look for anything but opposition from the present established churches, colleges and governmental institutions of the world.

But, there are all the people that are interested and working in these

new reform movements! Are they not the very ones who are eager to bring about just such results as Koreshanity purposes, and will they not gladly join in the good work?

WILL NOT THE LEADERS OF PRESENT REFORM EFFORTS BE CONVERTED INTO LEADERS IN THE GREAT KORESHAN REFORMATION?

What manner of men and women are they? Have they minds eagerly open to receive the light form any quarter that it may come, or is each so filled with his own, little, pet scheme for revolutionizing the world and covering himself with immortal glory that he has no room to take in a new idea, if it conflicts with what he has? Are their wills ready to obey the truth when it speaks to them, regardless of what position or office it may place them in? Would they be willing to step from leadership in their present work, to the ranks in the new, for the sake of the cause?

As many as can do this will come into the Koreshan work, but whether they have been leaders or followers in the old, they will all enter upon the same footing in the new and be equally under the direction of one Central Intelligence. As to whether they will become leaders again in the new work will depend upon how fully they can receive the truth and how perfectly they can obey it; for only those are fit to command who can obey.

Koreskans will not be either surprised or discouraged to see the present reform leaders turn from them and refuse to investigate or even hear their plans of operation; yet they claim to be "seeking the truth," "open to conviction," "unprejudiced," "progressive."

But there will soon come the time when every leader will have to answer from his own heart these questions: "Have I our cause more at heart than self-love and ambition? Could I, for the sake of the cause, willingly take the rank of my most humble follower, if need be, and march under commands? Am I making every effort possible to find the right path by which to lead my people to victory?" Every leader will then stand or fall, according to his own integrity of purpose.

Oh, if the light could but dawn on the minds of those who champion the cause of the oppressed with their might (even though that might may be used partly for self as well as for fellow men) that would show them the true path to victory! That would reveal to their narrow minds that it is a thousand-fold more noble, grand, glorious and altogether desirable (even from a standpoint of worldly ambition) to be a successful general, colonel, captain, or private even, under a Commander-in-chief who has wisdom to direct to successful issue, than to be an independent leader with no wisdom, leading to inevitable defeat!

The Science of the new era may in time be able to penetrate the minds of a few of the chief men in the present fields of reform, but it is the experience of Koreskans, so far, that the people in the ranks are much more open to conviction and desirous of investigation than their leaders.

Koreskan reformation expects to send out as her apostles, promulgators and executive officers, not present leaders converted, but those from the humble ranks, who join the cause because they love it, and desire to accomplish its works rather than to sustain position or office.—A. M. M.

The *Dawn* recently referred to Carol D. Wright's estimate that there will next year be 46,000 vacancies in gainful occupations and that there will be 500,000 applicants for them, and wonders what the other 454,000 will do. Such economists as Edward Atkinson would tell them to economize: our prohibition friends would urge them to sign the pledge; some of the clergy would say "repent and be baptized;" the protectionists would demand a higher tariff and the free traders, free trade. But while all these are counselling and advising there will be 454,000 men who cannot find an opportunity to earn their living. Isn't it about time that people realized that an industrial system in which such a thing as this is possible is wrong?—*The Independent.*

It is not what others do to us, but what we do to ourselves that prevents progress. To blame others for our shortcomings is to acknowledge that they have the power to control us.—*Er.*

WOMAN'S * DEPARTMENT.

Under the Editorial Management of
Mrs. A. G. Ordway.

Correspondence, contributions and exchanges for this department should be addressed, Woman's Department of THE FLAMING SWORD, 3617 & 3619 Cottage Grove Ave.

We purpose to make this department of THE FLAMING SWORD one worthy of the name; the true Woman's Department.

In order to make the woman's department of THE FLAMING SWORD attractive, useful and interesting to the readers of the SWORD, it should contain woman's thought regarding the great question of the times. Koreshanism is so far above the common, gross comprehension of this age, and so distinct in its conceptions of religion, morality, social life, and political economy that but few have arisen to the possibility of enunciating its doctrines to even a limited extent, to say nothing of a capacity to comprehend and promulgate its higher principles. Some are awaking to the importance of the work and we appeal to such for their aid in augmenting the attractiveness of this department of our flaming weapon for human redemption.

We hope that some who are interested in the progress of the work of purification will contribute their little, even, to the cause we so dearly love.—Ed.

The Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30, at No. 2 College Place, cor. Cottage Grove Avenue, near 3rd St.

The object of these meetings is to educate women into the true understanding of the vital questions of the age; especially on the subjects of Social Science, Temperance, the Labor Problem, Financial Problem, Science of Theology, Science of Cosmogony, etc.; and to help prepare them for their great mission in the righteous settlement of these questions.

These meetings consist of a short lecture by one of the ladies of the Unity on some of these topics, followed by an informal discussion of the subject.

Ladies, interested in the reform and advancement of humanity, are cordially invited to meet with us and understand our views.

THE MORNING OF LIFE.

Through the darkness morn is breaking
Gilded by the sun's bright rays,
Bringing to the world glad tidings,
Banishing all clouds away.
Glorious tidings
Of the resurrection day.

Rise my soul on faith's bright pinions,
Send the message o'er the wave,
Glow with bright Father's mercy
Every sinking soul to save.
Hear the message—
"Life shall triumph o'er the grave!"

Long we've worn sin's galling fetters,
Watching, waiting but in vain
For the Messenger of mercy
To return to us again.

Lo, He cometh!
Cometh now to break our chain!
Brighter, clearer grows the sunlight,
In its beams reflected here
We behold the "Sun of Glory"
In full radiance appear.
Glow in wisdom
Every fainting soul to cheer.

Herald of the truth so mighty
See, He comes new life to bring!
When o'er death He is victorious
Then the sons of God will sing,
"Koresh cometh!"
Cometh as our con'ring King!"

Fly away, ye pow'rs of darkness,
In our souls ye cannot reign,
We have touched the healing waters,
All your efforts are in vain.
Ye are vanquished,
For our Christ is here again.

Soon we'll hear God's tramp resounding,
Hidding all the saints arise,
For the "door" of heav'n will open
Through our "Blessed Sacrifice."
In His baptism
All our hopeful strength now lies.

Through His power souls are quickened,
Born anew to higher life;
We will then with flesh immortal
End this conflict and this strife
On the threshold
Of heav'n's portal into life.

Our Messiah goes before us
In His glorious army,
We will follow in His footsteps,
In the LITOURGIC of His glad day
Enter heaven
Through the new and living way.

O'er the world new light is gleaming
Such as eyes hath never seen,
Love and Wisdom are united
Crowned with pure celestial sheen.
And Jehovah
Reigns as Goddess, Mother, Queen.

Mispah.

WOMAN'S MISSION, K. U.

The Woman's Mission held its regular Friday afternoon meeting, June 5th.

Mrs. A. E. Brown, in a brief lecture introduced the subject for discussion, "The perpetuity of God," which was further taken up and discussed in an informal and conversational manner with interest and pleasure to those present.

The lecture for next Friday will be given by Mrs. C. A. L'Amoreaux, on the subject of "Temperance." Mrs. L'Amoreaux was for years connected with the Temperance Union, and we may expect an interesting lecture on this subject in its relation to Koreshanism.—Sec. W. M. K. U.

It is only by cultivating the sweet immortal flower of love in our own souls, that we are able to discern the love that never faileth in other lives.—Mispah.

JUSTICE.

Man Shall Inaugurate It, but Woman Shall Establish It.

Is there any other word in language which involves more than this one simple word—Justice?

Is it not the highest aim of mankind; is not the establishment of it, the true aim of government? Show us the human being who is established in it, and we may see the highest, noblest work of God and of creation. Justice involves Divine and perfect love, wisdom and their correct application toward God, man and all things.

Without justice, love is debased, wisdom perverted, good adulterated, and truth mistaken for error. In the mad, blind rush for what seems to be justice, even the Life, the Way and the Truth of the world, that leads to the Holy of Holies is martyred and crucified between thieves, condemned to the vilest punishment that is possible for men to inflict upon one another.

It is recorded that Solomon, the wise king, had the following conversation with God, in a dream: "God said, ask what I shall give thee."

"Solomon answered, Give thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?"

"And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

"Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

"And I have also given thee what thou hast not asked, both riches and honor: so that there shall not be any among the kings like unto thee all thy days."

In this we may perceive a faint idea of how God loves the man who loves justice. Justice is correctly expressed by the symbol of woman with a pair of balances in her hand. The early fathers and mothers of the United States placed this figure upon nearly every emblem. The Goddess of Liberty enlightening the world, is the Mother of Justice.

As a reminder to us we quote from the Constitution of the United States an extract showing that the fundamental principle upon which this government should be established is, that the whole body of the people of the United States, taken collectively—not by individual states, not by individual persons, not alone the males of the country, and not alone the females; not alone the white race, and not alone the black race; not alone the Protestant so-called Christians, and not alone the Catholic so-called Christians; not alone the other religious sects, and not alone the irreligious persons—shall rule.

EXTRACT FROM THE CONSTITUTION OF THE UNITED STATES OF AMERICA.—PREAMBLE.

We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

(Last part of Article six of the Constitution of the United States:—)

No religious test shall ever be required as a qualification to any office or public trust under the United States.

(Articles in addition to and amendments of the Constitution:—)

ART. I.—Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

ART. X.—The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

Justice seems to be the watchword of the constitutions of all governments. It requires no argument for all to acknowledge that true justice is not meted by man to man in our day, anywhere.

Was it not to establish justice that the Revolution was inaugurated; that the late war of the Rebellion was waged? Why have we it not then, to-day? Was there not enough sacrifice for it? Has humanity sunk so deep into the mire of degeneracy that it becomes necessary for the only saving power in the universe to come again and sacrifice Himself for this nineteen hundred years more degraded humanity? Will it take the Author of justice to institute justice, or can injustice design, formulate, gestate and bring to maturity justice?

Koreshan Science demonstrates that it requires God's own embodiment of the truth, the absolute truth, Aquari-

us, the Man of Science, KORESH. After his theocrasis his own anointed, transformed self, Minerva, the Goddess of Wisdom, Justice and Liberty will constitute the genuine Constitution of the true United States, of which the present constitutional document of the United States is merely a figure or type.

This Man of Science will inaugurate and the Goddess of Wisdom will establish genuine justice in the world.

He will use the two-edged sword of truth, the flaming sword—the theocrasis—the shield of righteousness and the armor of justice for his weapons.

When there arises one who not only candidly and honestly but scientifically announces to the world that he will in honor prefer the neighbor; that he will step down or up and take the place of servant of servants—termed by this inverted humanity the lowly place—in the sight of men, and do what he claims he will, (redeem the race,) then know all mankind, by this sign, that the day of judgment is at hand, even at the very door; for this man is the judge who will judge the world with Divine Justice.

Oh Lord, may thy kingdom come speedily in earth as it is in heaven, and may the days be shortened so that flesh (humanity) may be saved!—Hirsch.

HOME TRAINING.

The world is full of thought, of science, of literature for the adult mind, but for the child there seems to be a serious want. The fact seems to be overlooked or not allowed to take root in the minds of parents and teachers to any extent, that by planting the choicest seed in the child's mind, and then by careful and judicious guiding and pruning, a bountiful harvest of good would be the result.

The children are the fathers and mothers of the coming race; education must mean something more than memorizing and repeating parrot-like, the sayings of others. Thought, the soul within, should be allowed to unfold as the flower, or as the tree, branch by branch, and leaf by leaf, until a form of symmetry and beauty is completed.

The child contains within itself all the attributes of good; a microcosm within the universal macrocosm; and the earth is a school through which it must pass. Great care then should be taken, that the teaching be such as to give strength to the root, the underlying foundation, that when in its unfolding it experiences the storms of adversity, trial and temptation, it shall know that the power is within itself to hold it firm and unmoved.

What greater boon can be given to the child, the man, the woman, than the liberty to think? Yet the thought of the child should be directed, so that of the two roads, it may choose the better; the highest, purest, best thought leads to liberty, to noblest deeds. The highest pinnacle of attainment in the earth-life, is sacrifice of self for the good of others. To attain our lives in harmony with the Divine, is to forget self.

The child should be reared in a home where the atmosphere it breathes, the elements which go to sustain its body conduce to the unfolding of its Divine nature, thus strengthening all the faculties, and rounding out the physical, that as he leaves the fireside and steps upon the threshold, he may go forth, incased as it were, in an armor of light; that no shaft coming from corners of darkness and error of thought, could possibly penetrate.

Our sons and daughters need better home education; it cannot begin too early, nor would it ever end; its influence would be felt through succeeding ages. If there were such homes, how long would it be before peace, good-will and universal brotherhood would be ours? Let liberty be our motto, but without prejudice without injustice, without license. Let us have faith in, and above all let us trust our children.

Who that pauses to listen to the still voice of the soul, can ever break a mother's trust? No command however strong, can equal the potency of confiding trust; it is a bulwark of self-defense, which ages cannot wholly undermine. It is not strange even at this age of the world, that so many people believe they are afraid of God. How else could it be, when from their earliest remembrance the rod of fear was held over them, or they were thrust into some darkened room or cellar, with threats of vengeance until every nerve quivered with fear? Their lives were spent in terror and at last in fear of eternal doom, they endeavor to propitiate what they suppose to be the governing power.

I believe in "children's rights;" a right to best prenatal conditions; a right to be guided by the highest wisdom, love and justice that the study of truth can reveal to parents and teachers; then from the loving father, mother, and brotherhood they will be led to the loving God, Father and Mother, where after many pilgrimages the soul—like the returned prodigal—will find peace and rest; rest from fear and anxiety, rest through being in harmony with itself and God.—Rita Ray, San Francisco, Koreshan Unity.

TWO PRAYERS.

"Father forgive them for they know not what they do."

"Lead us not into temptation."

One is the prayer Jesus prayed to the Father principle within him; he constituting the form of that principle.

The other is the prayer Jesus taught his disciples to pray to the Father principle which passed over to them as his holy body was translated, theocrasised.

What did Jesus mean? Is there any other interpretation than the one from which we have so signally failed to derive logical satisfaction?

A gleaner in the open field of God's wisdom—a gleaner, not because the harvest is over, but because not able as yet to always recognize ripe grain—has gathered from Koreshanism a little bread making wheat, and now offers a piece of the unleavened bread made thereof to those whose mental digestion is equal to even a taste of the condensed richness of the truth of the ages.

Jesus said the Father was within him. Please bear in mind that Koreshan Science demonstrates there is but one substance in the universe, but that it has two manifestations—two poles—matter or form, and spirit or function. As to state or condition, spirit may be impure, demonic, as well as matter; matter may be pure, deific, as well as spirit. Jesus' form, mind and body, was the perfect, personal, visible manifestation of God; but the Father within him to whom he prayed was the invisible substance, in one aspect called wisdom, charity and truth.

The word forgive means to make over. The radical sense of *for* is to pass, to reach; of *give* is to transmit, to transfer. Another interpretation of forgive is to expel ignorance, ignorance.

To one who has thought, not superficially but deeply, on the analogical application of seed sowing in the biological domain, this action-prayer of Jesus' to the wisdom, charity and truth (Father principle) within him to expel their ignorance by transferring itself to their darkened minds, will correspond to the prayer or action of any seed sower in any and every domain, whether it is the human father transferring seed offspring as pneumatic potency; the plant father sending forth the pollen from the anther to vivify or impregnate the stigma; or the real king of the kingdom pictured for us by Millet in his "Sower."

Those who persecuted Jesus had the wisdom, charity and truth of fallacy, hence they knew not what they did in their ignorance of the laws he taught by virtue of his *vir-gine* state. The field is not able to bring forth wheat until seed has been planted. It was this identical, simple, scientific fact or law that Jesus stated as applicable to the anthropotic field—humanity.

The good seed or children of the kingdom sent forth into outer darkness were the entities aggregated in Jesus' form, the microcosmic heaven-earth (celestial, spiritual and natural) of the universe. We are told that in this darkened state, into which these entities passed as the Father principle or seed "made over" or passed over into the brains of the receptive ones—the biological field prepared for this very seed—there shall be gnashing of teeth.

By reference to the language of symbolism, in which Jesus spoke, we find that teeth correspond to the rational faculty. Has there not been, is there not still, in the mental darkness of the race, the never ceasing gnashing, gnashing, gnashing of the reasoning powers of man as the tares—inverted, hence demonic, wisdom, charity and truth—strive in the civil, ecclesiastical and commercial arenas of conflict to prevent the survival of the fittest, deific wisdom, charity and truth, in earth? Nevertheless, the signs of the times indicate, to those taking observations, the near approach of the close of the age during which the darkness can not recognize the light shining in its midst.

To recapitulate, the Father went forth as seed-entities, egos, from Jesus (as Jesus, really,) to pass-over as wisdom in order to expel the ignorance, wisdom's contradictory, which prevented them from knowing what they did. Here we see the logical, reason-satisfying action of cause and effect: not a senseless forgiving in the generally accepted idea of the meaning of the word forgive. The entities who

knew not what they did, have been and are still learning what they did and why they will have no desire to reject Truth as it comes again, now in the end of the age, a first and second time. This understanding has come, as true understanding must ever come, through experience; especially the experience of the last month, two thousand years, of the Mazzarothic cycle.

"Lead us not into temptation." reading this—leave us not in the testing—enables one to, through the ever true analogical law, grasp a corresponding significance that is as nourishing meat to the rational faculties. Temptation is from the Latin word *tendre*, to test. Just as the steel for a spring is tested as to its ability to resist or endure pressure, is thrown carelessly back into the purifying heat if it fails to meet the demand for its degree of perfection, so is it with humanity.

The prayer Jesus taught us to pray—not the prayer he needed then, though a prayer he had prayed in previous embodiments—is, leave us not in the testing; test us to the uttermost; leave us not as we are being tested, but expel, by thy entrance, the ignorance which causes us to trespass, (pass beyond the line of balance, justice) in just the degree in which we let thy light shine forth, thereby expelling the ignorance which causes others to pass beyond the line of balance, justice. One must pray to or appropriate the wisdom, charity and truth, passed over by the Father, in order to come through the furnace of testing equal to the sustenance of the entities who desire to abide in the biological land we—our minds and bodies—represent.

Notice the polar relation of these two prayers: Jesus' is the prayer of command to the wisdom to pass over into the field prepared—his hand, or power in ultimates, scattering the seed; the disciples' is the prayer of supplication, which ever precedes the prayer of appropriation. In all domains we first cultivate, supplicate or pray to, the seed in order to reap, through its respondent thrill of life to our desire, blossom, fruit and seed for our appropriation. After complete and full at-one-ment of Wisdom and Love as the result of this appropriation, will come to each, as to Jesus, ability to enact the prayer of command.

How can one come-to-be equal to this? We are told "In patience possess ye your souls." Patience from *patientia* means ability to endure. Endure, from *duros*, signifies to continue in existence. Possess in its Latin derivative *possideo* means to keep possession of. By ceaseless watchfulness as to one's polarity in true or false wisdom, by constant appropriation (one aspect of prayer) of the wisdom this watchfulness reveals will be educed the ability *possideo* the entities, sown by the Father, that they may in the coming baptismal fire, draw by esoteric attraction the transmuting, complementary principles which will enable one *duros*. This is not selfishness except in the broad inclusive sense that takes in all humanity as the self to be redeemed. It is but the application of the law that before one can give or teach in the true sense of giving or teaching he must appropriate all truth so absolutely that in his giving or teaching he can but give or teach the All of Truth.—P. M.

FREE LOVE.

The Misapplication of This Term and Its True Import as Interpreted by Koreshanism.

Modern society has no conception of what should properly be understood by the term "free love."

Victoria Woodhull did not teach the true doctrine of free love, neither has it been taught by any one else in this age previous to the advent of Koreshanism. What Victoria Woodhull did teach was, that the expression of love between the sexes should be untrammelled. She believed that the moulding of character resided in the operations of thought and not in the contradictory and specious mechanism of action. She believed when two persons of opposite sex met and were held spellbound by the law of attraction, that, in the anthropotic world, those two persons having loved, there should not be an outward dissembling of mutual attachment. The uncompromising foe of conventionalism and caste, she aimed a blow at the hypocrisy of wedlock by favoring the abrogation of the marriage tie and the relegation to men and women of unrestricted jurisdiction over their own social relations.

In adhering to such principles, however, Victoria Woodhull reared a temple of human passion as frail and

unsteady as the institution of marriage sustained by modern Christianity, because it did not rest upon the eternal corner-stone of sexual purity, although her position was certainly consistent with a true conception of human freedom, and is a condition which, with the gradual elimination of sensualism and insincerity must finally obtain in humanity; but the human race at the present time is too carnal minded to render it safe to give it a loose rein in matters of love. When men and women are regenerated through the operation and efficacy of theocratic law, when human passion is subdued and normal relations between the sexes are sustained, then and not till then are they fit to be freed from the diabolical but self-imposed shackles of wedlock. The marriage contract will then be abolished because men and women will have outgrown it. The animal in humanity having been tamed it will be found unnecessary to chain him.

Free love, however, from Victoria Woodhull's standpoint is no worse and is less hypocritical than the present hymeneal relation, which, because approved by state law, covers with the cloak of respectability the pleasurable indulgence of the procreative function, whereby the "hidden manna," the God-germ in the race, is immolated at the shrine of bestiality; but "custom" countenances this. "Custom" is the avalanche of public opinion that has ever landed flagrant social abuses in high places and vitiated the moral health of the people. Beware of custom!

How many there are to-day in matrimony, who, for financial and social reasons, are living in an enforced state of animalism which is obnoxious and abhorrent to their better natures, but whose wail of anguish has never been heard. This is extreme degradation.

From a Koreshan standpoint Victoria Woodhull's idea of free love is not wholly without logic. Men and women will always seek the moral plane to which they belong. Some, whether in or out of matrimony, can only give expression to love in unrestrained sensuality; others in a higher, though still imperfect form. This erratic emissary of Cupid aimed at consistency and while the partial tenability if her logic is admissible, yet the application of consistency in social affairs must be tempered with a discretion regulated by the drift of human proclivities. It is bad enough to have the nethermost halls operating esoterically in the race without granting them a corresponding domain exoterically.

What the progressive mind seeks is idealism, and nothing short of that can ever satisfy the soul yearning for perfection. Idealism is branded by the masses as the paradise of fools, but, in truth, it is the Garden of the Gods—the eternal state of repose which we all, through evolution, will sometime reach.

Koreshanism presents to men and women the true doctrine of free love. Our enemies have already denominated us "free lovers" but we are totally oblivious to the aspersion intended by them; we know nothing about the kind of "free love" that our enemies imply.

Koreshanism presents to a mystified humanity a Divine light which focalizes the love and wisdom of the universe. That light emits no other rays of love than those of celibacy and chastity; the pneumatic and psychic potencies. Being the manifestation of the seventh messianic personality, this light gives expression to the seventh sense which is the appropriation of the hidden manna for the consummation of the final state of rest.

Free love, in a Koreshan sense, implies the desire of the vidual to be absorbed into this celestial centre unshackled by the impediments of the family love. It implies the blending of the love and wisdom of God in aspiring men and women that through the potency of this unified energy a dying humanity may be regenerated. At the "last supper" Jesus said to his disciples: "A new commandment I give unto you, that ye love one another; as I have loved you."

If through re-embodied essence the soul is tending upward it will reflect the light of ages that now in its glorious effulgence is beaming down upon the race, and, discarding the sensual life, under Divine aid grow pure and chaste. Love is undeviating, and pure love, seeking kindred entities, must aspire to the very throne of Deity.—C. J. M.

IS LIFE WORTH LIVING?

No;
For life means a ceaseless, endless, brutal struggle for the barest means of subsistence. It means a daily giving-up of noble ideas, and a daily surrender of all that serves to distinguish man ("made in the image of his Maker") from the hyena or the hawk—a daily hardening of the heart, a daily stifling of all compassionate thoughts for the weaker, who live trampled under foot in the mire of life. It means that the love of wife and home, the clinging clasp of baby hands, are fetters forged and riveted to drag souls deeper and deeper in the mire of selfishness and falsehood, and cowardly submission to wrong. Life means to many a man a daily crucifixion of all that is best and purest in his nature, a daily bartering of manhood for bread, selling his soul, not for a mess of pottage, but for food and warmth and shelter for the little ones, whom—being a man and having a soul to sell—he has brought into this world.

Yes;
For the supreme struggle of the ages is at hand. Centuries of degradation, ages of forced submission to wrong, have rolled over human souls; but, spite of it all, man is not yet a brute; and once again has he remembered that fact—once again is desperately struggling to be free. And this time he will not struggle in vain. The mists of ignorance are rolling back, and on every hand there is the sound of breaking fetters, and the crashing of prison walls. Driven back, but beaten never, humanity has rallied to the fight once more, and this time to work out its own deliverance. There will be gigantic combinations of all the powers of evil for one tremendous decisive conflict, and then—the suicide of the race, or its enfranchisement. And as our hearts beat faster, and once more the warm blood of manhood surges through the veins, life is worth living, after all.—*The Star, San Francisco.*

Looking at things from the standpoint of recorded history, there is absolutely no hope of final victory in the conflict of the unaided masses against the classes who rule and rob them. When the great masses of any people have had their spirits cowed and broken by long subjection to haughty tyrants in the persons of kings, or taskmasters, they become spiritless and ready to submit to any amount of extortion and oppression that their masters please to heap upon them if only they may be permitted to eke out a miserable existence.

Even though they have the remedy in their own hands in the shape of the ballot they are afraid to use it in defense of their own rights and interests lest they fail, and their oppressors, exasperated by their attempt to enforce their rights, make their bondage still more intolerable.

The reason why our fathers made a successful stand against the oppressors of the Mother Country, was that they were themselves the exceptional, free spirits, that, rather than submit to be enslaved in the old countries had fled to the wilds of America, and because of weakness and poverty had been permitted to develop strength without the effort of the old world tyrants to reduce them to slavery, or in the language of their expostulation sent to King George when the effort to enslave them began, "They grew by your neglect." It was not against absolute and long continued slavery that had broken their spirits and destroyed their manhood that they rebelled, but against the attempted, enforced collection of a trifling stamp duty.

What then is the reasonable hope and expectation that a people who have long submitted to the continued and ever increased exactions of a relentless despotism, whether governmental or industrial, will ever become free? None whatever in and of themselves. All such upheavals of the masses always have been and always will be effected by influx of some new spirit generated, or polarized in a personality or personalities external to the mass to be benefited, and on the dissolution of these, absorbed and appropriated by those to be benefited, or, usually, as in the freedom of the black man in this country, by those of a higher order who became the instruments through whom the elevation and benefit to the lower order is effected.

The blood of the martyrs is ever the seed of the church. And here, in the face of the constant boasting of infidels and agnostics, I must bear witness to the fact that to the best of my recollection the honorable roll of those, in the state of Illinois at least, who imperiled reputation, material interests, life itself, as leaders in the cause of the slave's emancipation, while it contains the names of many ministers and prominent churchmen, does not contain that of a single prominent infidel or agnostic. I say this from an intimate, personal knowledge of all the prominent leaders, having myself felt a keen interest in the conflict from its beginning to its lamentable close.

The first martyr to the cause was a minister, Rev. Elijah P. Lovejoy, the editor of a religious paper, who gave up his life rather than yield his right

to print a paper that very mildly pleaded the cause of human freedom. The first distinctively antislavery paper was edited by a peaceable and pious Quaker, Benjamin Lundy, who braved persecution, robbery, everything but death, while seeking to maintain the right of a free press, which was in words, guaranteed by the Constitution of our country. When he laid down his work with his life, his mantle fell upon Z. Eastman, also a churchman, who for years, here in Chicago, continued the struggle to maintain an unshackled press. Other prominent leaders in the state of Illinois were Rev. Owen Lovejoy, Rev. Ichabod Coddington, Rev. John Cross, Rev. Rufus Lumry, Deacon Moses Pettengill, Deacon James H. Collins, several times abolition candidate for Congress, Rev. John Henderson, and many others among whom I cannot now recall a single prominent infidel or agnostic. Still later in the fight the second great martyr, John Brown, a very pious man, gladly gave his life for the cause.

Only men of conscience, men of profound religious convictions, ever become unselfish enough to risk all and sacrifice all for the good of mankind. Infidelity has never yet proved itself unselfish enough to contribute the funds and perform the requisite labor to sustain, for any great length of time, even a college or university, although it has sometimes attempted to steal those founded by contributions of pious religionists, not usually, wisely given.

While regard for truth compels me to say what has been said to the credit of ministers and religionists of the past, it is yet true that the mass of both classes, then as now, stood shoulder to shoulder with the infidels and agnostics of that time, in their defense of human slavery, and it is doubtless true, that, if they had lived to the present, and retained their intense love of justice and humanity, they would not continue their relations—in many cases they did not then—with churches which now give their sanction and support to every form of injustice and wrong. As Paul said, so may it be said now with far greater emphasis, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." because again, as eighteen hundred years ago, we have come to a time of judgment.

"But," say our socialist friends, "let these huge monopolies go on increasing in power and absorbing and controlling all interests and all men until all men shall be dependent upon a mere handful of tyrants for the means of living; the harder they make the means of existence for the masses the better we like it; we would not hinder them if we could, or let any body else; then when matters have gone far enough, the oppressed masses will turn upon them and break their power and wrest their own rights from them."

Many times in the history of the past, especially under Roman rule, has this process of robbing the masses and centralizing all wealth and all power in the hands of the few, by the same methods which now prevail, gone on for ages and centuries till the masses became almost entirely extinct, but never yet, to any great extent, have they wrested the power from the hands of their oppressors.

Any such gospel, in the light of the past, is a gospel of despair, not of hope, to the oppressed masses. When timid sheep, unaided, turn upon fierce and rapacious wolves and establish and maintain their right to a safe and peaceable existence, then may we expect a subdued and downtrodden people to assert and maintain their rights.

"But," they say, "the power of the 'Big Four' and the Jay Goulds has grown so great that it is absurd and ridiculous to expect anybody, even though he be a Messiah, to be able to concert measures that will ever overthrow it." Not to mention the entire overthrow of the Jewish 'Big Four' and Jay Goulds in the end of the Jewish age, the account of which infidel and agnostic Socialists reject, although they have no trouble in accepting the far more ancient and far less authenticated records of Buddha and Brahma, or any others that are not distinctively Christian, the overthrow of American slavery was an undoubted event of apparently far greater difficulty than the entire demolition of the power of monopoly to-day.

The power of the slaveholders was

supreme, North and South, over the pulpit, the press, the courts and government, society—everything, and the man who even dared to question its rightfulness had first to take his life in his hands. Men used exactly the same arguments and made the identical statements made by some of our socialist friends of the present. In their estimation, and their opinion was uttered as freely and as emphatically as we now sometimes hear similar ones against the possibility of the destruction of monopoly, the man was an idiot and fool and everything that they could conceive of as insane and wild, who thought it possible ever to destroy slavery, yet many of the men thus belittled and maligned did not reach middle life until they saw the whole structure of chattel slavery in ruins, overwhelmed in a sea of human blood, and the proud oppressors and prophets of evil either slain in the conflict or stripped of their ill gotten wealth and power.

Agitation and education carry every great movement forward in its incipient stages, but when it reaches a certain point in its progress, some power higher than the ordinary human power seizes it, and irresistibly sweeps it onward to certain victory, mangling and destroying everything that lies in its desolated pathway.

The life of to-day, except as an arena for heroes to struggle for the triumph of truth and justice, is scarcely worth the living, but to live in the glorious future, when in the beginning of the new age the war clouds have rolled away, and victory finally perches upon the banner of the Captain of the Lord's hosts, will be bliss and happiness indescribable.—O. F. L.

Sir Wilfrid Lawson on the Functions of Landlords.

Why are landlords to be placed upon a different footing from other traders? What is the use of a landlord? I am a landlord myself, and I have never found out of what use I am in that capacity. I have no animosity to landlords; but the people who are of material use are those who produce wealth, and not those who put it into their pockets.—*House of Commons, November 27, 1890.*

Both republican and democratic presidents have vetoed pension and bounty bills passed by Congress in favor of the gun holder, but not a bill has ever been vetoed that was in favor of the bond holder.—*Missouri Union.*

BIBLE AND SALOON.

Two men went up with their ballots to vote. The one was a Christian, the other a bloater; The one carried with him the word of his God, The other a license to sell "forty rod;" But the angel above saw with wonder and shame That the tickets they cast read exactly the same.

"Can two walk together unless they be agreed?"—AMOS, III, 3.



THE LICENSED SALOON.

Licensed for what?
Licensed to make the strong man weak,
Licensed to lay the wise man low,
Licensed a wife's fond heart to break
And make her children's tears to flow.
Licensed to do a neighbor harm.
Licensed to kindle hate and strife,
Licensed to nerve the robber's arm,
Licensed to whet the murderer's knife.
Licensed thy neighbor's purse to drain.
And rob him of the very last;
Licensed to heat his feverish brain,
Till madness crown thy work at last.
Licensed where peace and quiet dwell
To bring disease and want and woe;
Licensed to make this world a hell,
And fit man for a hell below!

A Lawyer on high license said. "My friends, high license does very well for saloon keepers and politicians, but when ministers and Christian people, who have been saying all their lives, 'what we license we protect,' (a correct principle in law) 'the parolator is as bad as the thief.'"
"The government makes itself party to crime by accepting a bribe, hush money, retainer fee in return for throwing a cloak of legality around the most accursed traffic known to modern times. (Also correct.)"
"When ministers and good people begin to defend the very method of dealing with the liquor traffic, and go in for license because it is high, they stand convicted of poor logic, worse conscience, or else no brains at all."
"Let us cry up, if we will, high license on the streets, at the caucus and dram shop, but I hope the walls of the churches dedicated to the worship of Him, whose chief doctrine is the Golden Rule, will never echo to sentiments that so sorely wound the Great Teacher in the house of friends."

R. H. McDONALD, SAN FRANCISCO, CAL.

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